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**JAPAN IN THE YEAR OF
THE WAR**

JAMES H. PETTEE



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JAPAN
IN THE YEAR OF THE WAR

CONTAINING

ENCOURAGING FACTS FROM MISSIONS
IN THE SUNRISE KINGDOM


BY JAMES H. PETTEE

MISSIONARY OF THE AMERICAN BOARD AT OKAYAMA, JAPAN

YOUNG PEOPLE'S DEPARTMENT
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JAPAN IN THE YEAR OF THE WAR

I. BY WAY OF INTRODUCTION

Japan has been humorously styled "the land of the rising yeast." But that the yeast of a vigorous life is working in the sponge of this Eastern nation the world — and Russia — has at last discovered. What that yeast is, how it works and what it is likely to accomplish are questions worthy of close examination. To aid Congregational Endeavorers of the West as they study these problems is the object of this pamphlet.

**Japan
Likened to
Yeast**

We shall aim to deal with facts rather than theories, to give glimpses of processes rather than horizons of probabilities, to furnish loaded cartridges for the firing line in the West rather than arrange a grand review of the religious forces of the East. Moreover we deal mainly with the immediate present. Those who would know of the Japan of Jimmu Tenno — if there was such a land and such a fighting sovereign twenty-five centuries ago — or the Japan of Hideyoshi but three centuries back

**Purpose of
Pamphlet**

and his bloody conquest of Korea with its strange memorial the Ear Monument at Kyoto, or the Japan of half a century ago whose front door Commodore Perry forced open in a bloodless war, are referred to the histories and biographies.

**School of
War**

Some one has said that the war with China was Japan's entrance examination to the school of the nations, while the war with Russia is her graduating test. War is a school of terrible discipline, of floggings and bruises, of broken heads and black marks, but Japan with her twelve centuries of mythical militarism and an equal number of undoubted heroic history, with her old time loyalty and her new age spirit of scientific progress is meeting the test with remarkable success and winning prizes every week.

II. THE WAR AND CHRISTIANS

**Prominent
Japanese
Christians**

Vice Admiral Uryu, who had the honor of winning the first victory in the present war, is a loyal Christian who was educated in America. So was Vice Admiral Serata, who died last year. There are in addition several hundred other Christian men in the army and navy. Count Katsura, Japan's able premier, whose first wife (who died in 1890) was a devout

Christian lady and a member of Bancho Kumiai (Congregational) Church, Tokyo, has always shown himself favorable to religious toleration and liberty. During the war with China he as lieutenant general did all in his power to protect not only the lives and property of foreign residents in Haichen and other Manchuria towns, but also the welfare of the native Christians and all peaceably disposed persons.

In a recent interview with Rev. William Imbrie, D.D., a prominent Presbyterian missionary, the premier said among many notable utterances: "The truth is that Japan stands for religious freedom. This is a principle embodied in her constitution; and her practice is in accordance with that principle. In Japan a man may be a Buddhist, a Christian, or even a Jew, without suffering for it. This is so clear that no right-minded man acquainted with Japan would question it. But as there may be those in America who are not familiar with the facts, it will be well to enumerate some of them. And as in America the matter will naturally be regarded from the point of view of Christianity, I will confine myself to that point of view.

**Religious
Toleration**

"There are Christian churches in every large

**Spread of
Churches
and Schools**

city and in almost every large town in Japan, and they all have complete freedom to teach and worship in accordance with their own convictions. These churches send out men to extend the influence of Christianity from one end of the country to the other as freely as such a thing might be done in the United States and without attracting much if any more attention. There are numerous Christian newspapers and magazines which obtain their licenses precisely as other newspapers and magazines, and as a matter of course. Christian schools, some of them conducted by foreigners and some by Japanese, are found everywhere, and recently an ordinance has been issued by the Department of Education under which Christian schools of a certain grade are able to obtain all the privileges granted to government schools of the same grade.

**Property
Rights of
Foreigners**

There are few things which are a better proof of the recognition of rights than the right to hold property. In many cases Associations composed of foreign missionaries permanently residing in Japan have been incorporated by the Department of Home Affairs. These Associations are allowed to own and manage land, buildings, and other property, for the extension of Christianity, the carrying

on of Christian education, and the performance of works of charity and benevolence.' It should be added also that they are incorporated under the article in the civil code which provides for the incorporation of Associations founded for 'purposes beneficial to the public'; and as 'their object is not to make a profit out of the conduct of their business,' no taxes are levied on their incomes. Presbyterian, Congregational, Baptist, Episcopal, Methodist and other American missionaries all have such Associations. In passing it may perhaps be worth while to ask the question, 'How far do the facts to be found in Russia correspond with all these facts now stated?'

"The number of those professing Christianity in Japan I do not know, but it must be a large number, with a much larger number who are Christian in their affiliations. The Japanese Christians are not confined to any one rank or class. They are to be found among the members of the National Diet, the judges in the courts, the professors in the universities, the editors of leading secular papers, and the officers of the army and navy. Christian literature has entrance into the military and naval hospitals, and a relatively large number of the trained nurses employed in them are Chris-

**Increasing
Recognition
of Chris-
tianity**

tian women. Recently arrangements have been made by which six American and British missionaries and six Japanese Christian ministers are to accompany the armies in Manchuria in the capacity of spiritual advisers to the Christian soldiers. I repeat — Japan stands for religious freedom.”

**Kindness
in War**

On the part of the Japanese the present war has been conducted in accordance with the very highest principle of international procedure; writes Dr. Greene of our own mission:

“So far as we are aware, there has been no authenticated instance of unnecessary severity on the part of the Japanese soldiers toward the Russians, unless the following incident could be counted such: It seems that in one of the battles or skirmishes in Manchuria a Japanese soldier captured a Russian, who submitted good-naturedly and, so far as his ignorance of the Japanese language allowed, tried to make himself agreeable. After some time spent in amiable pantomimic converse, the big Russian threw up his arms and rushed upon his captor. The latter, supposing that his prisoner was trying to overpower him, disentangled himself, and to guard against a second attack tied the Russian’s hands with

more regard for security than for mercy. On delivering up his captive to the officer in charge, he was asked why he had treated him so harshly. His reply was that he did treat him kindly at first, but that the Russian had sprung on him and tried to bite him. A little investigation, however, made it clear that the unfortunate prisoner, overwhelmed by the unexpected kindness shown him by one he had been taught to think of as little better than a savage, had only sought in genuine Russian fashion to embrace and kiss his benefactor."

**Gifts of
Sendai
Christians**

The Christians of Sendai presented 10,000 leaflets containing a brief exhortation and a dozen well chosen Biblical texts to the officers and soldiers of one division of the army, and as elsewhere united with non-Christians in giving the brave boys a fine send-off. "He that endureth to the end shall be saved" proved to be the favorite passage.

**Literature
for Soldiers**

Dr. DeForest reports: "At Kanazawa Methodists and Presbyterians secured permission to meet and address the six departments of the ninth division of the Imperial army, whose barracks are in that city. They distributed a large quantity of appropriate literature among the soldiers. Rev. G. W. Fulton is confident that three good results will follow.

First, some among the vast number may accept the Christian faith. Second, the soldiers will be prepared for further efforts along the way and for the chaplains at the front. And, third, the fact that the authorities have granted the Christians this privilege will have an influence. The fact will be widely known, and not only the soldiers themselves, but their families and the people at large will have less objection to a faith that had the sanction of the powers that be in this signal manner."

Christian Farewells

In Osaka Christians of every name, including many Endeavorers, have united with the city people generally in all forms of work for soldiers and their families. But it was the hearty cheering of the large company of Christian preachers and missionaries lined up on the side of the road to the harbor which drew forth from the soldiers grateful smiles and responsive cheers. The booth of the Christians was large and conspicuous, and the singing of the hymns, "Stand Up For Jesus," and "Onward, Christian Soldiers," led by the cornet, drew the faces of all the soldiers toward us as they marched by. And when the band of the Okayama Orphan Asylum, which happened to be in the city, came to our assistance on two afternoons, the joy and excitement of the soldiers were intense.

In Okayama the American Board missionary women (look up their names) have spent much time at the railroad station, either as members of the Red Cross Society caring for officers, or in company with the local Japanese Christian women and other volunteers serving tea, sewing on buttons and saying farewell with words of good cheer and timely advice to thousands upon thousands of common soldiers as they passed through the city on their way to the front or returned hence sick and wounded.

**Practical
Help**

Said a soldier to one of these missionaries: "One Japanese soldier is equal to ten Russians, and if you pray for him he will be equal to twenty." Of many farewell poems written by the soldiers themselves, expressing their conviction that death to save their country was the fate in store for them, which they courageously faced, here is one:—

**National
Spirit
Intense**

Fall with a peaceful heart
Petals of the cherry blossom.

A favorite idea in the war songs, embodying a play on words, is that the rays of the rising sun (Japan) drink up the dew (Russia). Many soldiers advise their wives and parents to become Christians.

**Red Cross
Missionary**

Another American Board missionary, Miss Parmelee, of Matsuyama, has thrown open her house to Japanese soldiers, and has also served as a Red Cross nurse, caring for Russian prisoners. Citizens of Kobe have been specially generous in their treatment of soldiers en route to the front, at times entertaining them for two full weeks in their own homes. The conduct of Japanese soldiers quartered in private dwellings has been above reproach.

**Useful
Contest**

Athletic sports now form a part of the curriculum in girls' schools as well as in boys'. An exhibition held last May in the Peeresses school was attended by the Empress, four daughters of the Emperor and many other titled people, together with several distinguished foreigners. On this occasion no other foreigner received such an ovation as was given to Mrs. McGee of Philadelphia, who came to Japan to nurse sick and wounded soldiers and sailors. An interesting contest consisted in the field hospital work of two companies of girls representing Red Cross nurses. They made bandages, carried in the wounded from the battlefield, administered anæsthetics, performed surgical operations, or seemed to do so, dressed wounds and bandaged broken heads

and shattered limbs in quite professional style. Mrs. McGee and the Empress examined and approved the work.

Mr. Pedley of Maebashi reports that one day in March a telegram was received from an evangelist in his field:—"I am ordered out. Secure a successor." Though evangelists as a rule are exempt from military service, his was by no means a solitary exception. On February seventh Major Uno, military instructor at the Doshisha, Kyoto, was given a farewell in an exceedingly impressive Sunday morning sunrise service.

**Christian
Leaders
Ordered
into Service**

Dr. DeForest's tract on "Why America Sympathizes with Japan" has proved the most popular and one of the most helpful publications among foreigners during recent years. The substance of his answer to the *titled* question is contained in the following paragraph: "It (the sympathy of Americans for Japan) is no shallow and temporary feeling, such as would arise from the friendly manner in which Commodore Perry opened Japan. Nor does it come from the fact that our diplomatic relations have always been pleasant and mutually helpful. If that were all there would be no such enthusiasm for Japan as is now seen in Amer-

**America
and the
East**

ica. It is because Japan stands for those great liberties of constitutional government, of universal education, of equal justice, of religious faith, that we are attracted to her in this great crisis. It is because her international course has been honorable. We feel that the battle which Japan is now fighting is for humanity: . . . If Japan wins, the light of political and religious liberty will flood the whole East and will aid the salvation of China and also the final reformation of Russia herself." The pamphlet is given an attractive appearance by its cover, which shows intertwined the flags of these two nations which have maintained so fast a friendship for each other since the days of Commodore Perry.

Under Fire

Four graduates of the Okayama Orphanage are at the front. One of them writes back to the Asylum: "Yesterday the Russian bullets fell like hailstones all around me. I feel sure it was owing to your prayers in my behalf that my life was spared."

A Soldier's Bible

A secular paper, the *Japan Times*, edited and published by the Japanese, records the following: "A beautiful reminiscence is reported from the front in connection with the third blocking expedition to Port Arthur which took place on May 3. After that exciting

night, when the Japanese ships rode through a terrible hail of missiles and the water was continually heaving under them owing to the explosion of mines, our torpedo boats were deputed to rescue from the sea the survivors. One of the dead bodies then recovered was that of warrant officer Shikanosuke Kageyama, who had gone to almost certain death in the Otaru Maru. On opening his clothes there was found in his breast-pocket a booklet, which was soaked with water and blood. The book was the Gospel of St. John. An officer, who was well acquainted with the deceased, states that this book of the beloved disciple of Christ had been given to the officer by Miss Maclean of London, whose hospitality towards our sailors during their sojourn in England is so well known. It appears that Kageyama received the present during his visit to England as one of the crew deputed to bring the battleship Mikasa to Japan. Since then he had never parted with the book, and had read it in times of peace as well as in war. He was naturally a gallant and patriotic sailor, but became more so on account of the admirable faith he derived from reading the invaluable work. According to his friend, he was a firm believer in the words of Christ that those who believe

shall not perish. He went to the deadly fight with this faith, and died peacefully with the book close to his bosom. As a souvenir of a memorable occasion, the book was deemed too precious to be buried with the gallant officer, and it was accordingly returned a few days ago to Miss Maclean, with the statement of the heroic end of its late owner, it being thought that the English lady would be glad to know that her gift had been so dearly cherished by one of the best and bravest of the Japanese sailors, all of whom she loves so well."

**An Honored
Endeavorer**

Christian Endeavorers will be peculiarly interested to learn that Lieut. N. Shiwoten, a young officer of engineers, who is a member of the Banchō Kumiai (Congregational) Church, Tokyo, and of its Christian Endeavor Society, has distinguished himself by a special display of skill and bravery. He was deputed to choose the most suitable places for bridging the Yalu River, and so well did he do his work that the great victory of Kulien followed speedily.

**Association
Army Work**

The Young Men's Christian Association is constantly holding meetings in Tokyo and other cities, dealing with questions growing out of the war. It has received official permission to begin work on its own lines among

soldiers at Miroshima and other military centers. As soon as conditions in Manchuria are deemed safe by the authorities a joint committee of missionaries, Young Men's Christian Association workers, and Japanese pastors are promised permission to go to the front for personal ministrations to the soldiers on the field. Committees in various cities are collecting funds which, supplemented by gifts from abroad, are to be used for the erection of greatly needed Young Men's Christian Association halls and boarding houses for students. Tokyo and Osaka already have such useful buildings.

On May 16 there was held in Tokyo an "all-religions mass meeting," attended by fully one thousand persons, including missionaries and other foreigners, Japanese, Christians, Buddhists, Shintoists, and free thinkers. Addresses were made by representatives of various religions. The object was to show that the present war was neither racial nor religious. It was a striking proof of what is a fact, that Japan now stands before the world, and rightly so, as a champion of "the equality and fraternity of all races." Let it not be thought that Japan is entirely given up to the pursuit of

**A Significant
Meeting**

war. It is true, the whole nation stands behind the government and the fighters, and lends both financial and moral support in this grave emergency. Two domestic loans, each of one hundred million yen, were subscribed on the day of issue, and were covered four times over before the time limit expired. Jewels, family plate, and curios of every description, as well as coin in abundance, have been contributed or loaned to the war fund. Poems, songs and speeches, feasts, farewells, and personal ministries have been lavished on the soldiers and their families in profusion.

III. THE CHURCHES

**New
Religious
Ideas**

Christians have loyally and gladly joined in all these movements, but not to the neglect of their ordinary duties. These war ministries have been extras, not substitutes. Including Roman and Russo-Greek Catholic there are nearly a thousand Christian churches in Japan, and as many more preaching places where regular religious meetings are held. These may seem very few as compared with the 109,145 Buddhist temples and 191,962 Shinto shrines. But their influence is all out of proportion to their numbers. By the sermons preached, the instruction given in the 1,074 Protes-

tant Sunday schools, the help of Christian publications, and the articles of Christian writers in the secular press, new terms are finding their way into general circulation and deeper meanings are being forced into the old-time words by which God, righteousness, loyalty, sin, conversion, purity, heaven, spirituality, fatherhood, brotherhood, and their kind are rendered. The words are translated into the upper air of spiritual truth and life. They carry thought and activity on their ethereal wings, and are transforming the life of the nation.

For example, a word now in general circulation is Ten-yu (heaven's help). The Emperor used it in his declaration of war, Admiral Togo in his despatches, and it abounds in sermons, addresses, and newspaper articles. At an all-religions meeting held recently in a town in Okayama prefecture, addressed by two Christians, two Buddhists and one Shintoist, the last named claimed good-naturedly, but with no great show of argument, that it meant the favor of Ame-terasu Mikata-no-Kami (the sun goddess). But the higher Christian conception of the assistance of the ruler of the universe, the great personal God and Father of all mankind, is steadily supplanting other less noble meanings.

**Heaven's
Help**

**Additions
to Churches**

The 106 Kumiai (Congregational) churches, like their associates of other Protestant sects, are receiving more new members into their fellowship than for ten years past. Kobe church reported forty adult baptisms at a single service and the Doshisha church at Kyoto twenty-one, including an old-time Confucianist who has been for years the professor of Chinese language and literature at the college.

**Church
Erection**

Tsuyama Congregational Church in Okayama prefecture, despite the war and hard times, has completed and dedicated a fine new church home and built a parsonage close to the church. This has the honor of being the first complete Kumiai parsonage in Japan. In a few cases the up-stairs or rear of the church is used in lieu of a separate home for the pastor. This church could not have been built now except for help from abroad secured through a local missionary, but the Japanese did their part nobly, one man contributing a thousand yen for the project.

Bible Study

One church, that at Okayama, has made special use during the past two years of a "Bible-evangelistic-company" by which the New Testament has been taught systematically to individual inquirers. "One Gospel, one Bible reader, one inquirer" has been the motto

and it suggests the method employed. One hundred and forty different persons have been continuously under instruction during the past twelve months. "It puts new meaning into the Bible;" "now I begin to understand this hard book;" "I never imagined the Bible was such a delightful book;" "if the rest of the Bible is as good as this one Gospel I want you to teach it to me" are some of the testimonies elicited.

At Mr. S. Abe's ordination to the Christian ministry in October of 1903, held in connection with the annual meeting of representatives of the Kumiai churches of old Japan, thirty ordained Japanese pastors, together with three missionaries, stood about the candidate while Rev. T. Harada of Kobe, Moderator of the Council, offered the installation prayer. This is the largest number of native pastors who ever officiated in such a service.

**Japanese
Ordination
Service**

Kobe Church, the mother church of our fellowship in Japan, celebrated last spring the thirtieth anniversary of its organization. During its lifetime thus far 1,090 adult members have been received into its fellowship by profession of faith and 373 by letter. The present membership is somewhat over 600. A sum of yen 2,500 was asked for as a celebration fund

**The Parent
Church**

and was more than covered by the contributions. One member (a Japanese) also donated "a handsome pipe top, two manual Estey organ for the enrichment of the service of the church."

**Union
Hymnal**

The new Union hymn-book, containing nearly five hundred hymns and chants, is another encouraging proof of the all-round advancement of the church in Japan. Mr. Allchin of our own mission was a prominent member of the committee that prepared this useful book now in general use. In some of the churches excellent solos and quartettes are rendered in the real spirit of helpful worship.

**Christian
Endeavor**

One Christian Endeavorer is a prominent musician at the capital, while another (a student) spends his vacations in touring among the country churches teaching the congregations how to sing more correctly. More truly gospel sermons, even though many of them are on the war texts of Scripture, greatly improved music and a wider acceptance of the Christian Endeavor principle of assigning definite committee responsibilities to all kinds of members, are three of the most encouraging movements in recent church activity. The Japan Home Missionary Society carries on work at seven important centers in the empire and is just

inaugurating its first venture in foreign work by sending a preacher to Korea.

IV. MATTERS EDUCATIONAL

The most signal victory of the year among the schools has been the securing by the Doshisha and other leading Christian institutions of certain privileges hitherto accorded only to government institutions. Private schools are now placed on an equality with those supported by public money in the matters of exemption from military service and of entrance to higher schools. This is a great boon to the students and cannot fail to enhance the prestige of non-government schools. All Christian schools report an increase in attendance. Dr. DeForest quotes a professor in one of the government colleges as testifying that the Doshisha is famed for its successful teachers of English in many of the higher government schools and he well adds: "It is no small piece of mission work to be giving to this progressive nation a knowledge of the language that contains the liberties of the Anglo-Saxon race, and embodies also the religion that made those liberties. It is one of the most hopeful signs of the times that this nation loves the English language and puts it far ahead of all other foreign tongues."

**Colleges
and Schools
Aided**

Traveling Scholarships

Kobe College, than which there is no better school for young women in the empire, reports an important advance, viz., a Mills scholarship. One of its best graduates has recently gone to California as the beneficiary of this scholarship. She will make a specialty of music. President Charles Cuthbert Hall, of Union Seminary, has established several Japanese scholarships at Union Seminary and arrangements are being made with other Western institutions for similar help. This is a form of international service which deserves further cultivation.

V. CHARITABLE WORK

A Royal Gift

The most noteworthy event of the year has been the recent gift by the Emperor and Empress of yen 2,000 to the endowment fund of the Okayama Orphanage. It is noteworthy not merely because of its generous nature, but because coming in war times, when soldiers and their families absorb so much of the practical sympathy of philanthropists, it sets a fine example to the nation at large not to neglect the claims of ordinary charities, and further because it is the first Imperial grant-in-aid made to a distinctly Christian institution. It was made in the face of a strong opposition by certain conservatives in the Imperial Household

Department and is rightly interpreted as a proof that religious freedom is respected in high court circles.

Thanks to a gift more than a year ago of \$10,000 and to other special gifts from Japanese and foreigners and to the remunerative exhibitions given all over the empire by the Orphanage brass band and kinetoscope company, the institution is moving steadily along the lines of needed development and enlargement notwithstanding present hard times. Six hundred and eighty different children have been befriended during the seventeen years since Mr. J. Ishii, then a poor medical student, began this great work. There are two hundred and sixty-one children now in the Home. Many of the graduates are well established in America, Formosa, Korea or Japan. The Maebashi Orphanage, though much smaller, is also well conducted and does a valuable work. There are a score of other Christian orphanages in Japan, but these two are of special interest to Congregationalists since they grew out of the work of the American Board and are still closely connected therewith.

**Orphans
Aided**

Passing by many worthy institutions of various sorts we must refer briefly to three other forms of practical Christian service which are

Slum Work

bright spots just at present in the land of the rising sun.

One concerns slum work for very poor children and their families in the gamblers' and beggars' district of Okayama city. This work, inaugurated and still superintended by Miss Adams of the American Board Mission, includes day, evening and Sunday schools, industrial training, regular preaching services, ministering to the sick, and house to house visitation. It is leavening the whole district, and has won the hearty approval of all classes of people, including the governor and police officials. The transformation wrought in one family, the work at first of a Junior Endeavorer, by which idlers have been turned into bread winners, gamblers into baptized Christians, and a sink of corruption into a home filled with the health-giving life and light of gospel truth, is one of those facts of the faith life that are stranger than fiction.

**A Blind
Lawyer's
Conversion**

Another is the conversion, largely through the instrumentality of one of our missionaries, of a very intelligent lawyer in Kobe, who has recently become blind. His affliction drove him to the cross for comfort. He found first an abounding peace for himself and then a burning purpose to work for others similarly

afflicted. Blind people in Japan find their one consolation in gambling, strange as it may seem. This wise worker has opened at his own home a training school for blind children, teaching modern methods of massage, and he finds increasing delight in rescuing these forlorn victims of crime, or ignorance, or accident, as are a large majority of Japan's sightless little ones, and placing them in a stimulating Christian environment.

The third is the work for factory operatives at Matsuyama, on the island of Shikoku. A Kumiai Christian, whose thorough conversion and reformation changed a hopeless youth into a devoted worker, has thrown himself into this timely form of Christian social service. Dr. S. L. Gulick reported recently: "The results of our experiment of a year and a half are already exceedingly gratifying. The good will and coöperation of the factory and of government officials and their open commendation have been secured. The girls in the 'Home' enjoy conspicuously better health, do better work, and earn and send home more money than those in the other boarding houses, as careful examination has shown. In six months an average of twenty girls, in addition to paying their full board and other bills, sent to

**Factory
Work**

their homes yen 239.63, whereas from the other boarding houses practically nothing is sent. But better than the money showing is the moral and educational, for all learn to read, write, and sew, attainments which the factory girls in Matsuyama cannot secure elsewhere. The Christian hymns they are learning are displacing the immoral songs they used to sing while at work. In a word, their womanhood is being raised. They will be much better fitted for life's duties and for motherhood than would otherwise be possible. Through this 'Home' we are reaching the lowest strata of the working classes of Japan and providing them with ideals and motives and some degree of education, and this, too, in a way which does not tend to pauperize them. Each girl pays all her actual expenses."

VI. IN CONCLUSION

Christianity Recognized

The yeast of Christian truth and life is working in the seething sponge of *samurai* Japan. It is accomplishing wonders, even in this war year. Said the Christian Endeavor district secretary, Mr. Sawaya, referring recently to the usual statement, that Japan has three religions, Shintoism, Buddhism, and Confucianism, "I prefer to say Japan *had* three

religions. Today she has at least four, for Christianity has now become one of the religions of the empire." This is the simple truth. Moreover, it is steadily proving itself to be the most lively and powerful element at work in new Japan. Its mission is not to antagonize but to win, not to destroy but to fulfill.

The world is tardily recognizing that Japan is the leader of the Orient. What she is, Korea, China and apparently Manchuria and Siberia are likely to become. It is imperative that everything possible in the way of sympathetic treatment, financial assistance, prayerful remembrance and devoted service be done for her during these next few months and years. A large responsibility for this timely and immensely important labor rests upon American Christians. Congregationalists and Christian Endeavorers must not, will not, fail in their part of this glorious mission. New missionaries of highest qualifications should be sent out, larger grants-in-aid made to the American Board Mission and special financial assistance given through missionaries on the ground to help tide useful institutions over the war shallows. The year after the war will be an even harder one than the year of the war. There

**Japan the
Key to the
Orient**

are shadows, discouragements and distressing occurrences in Japan enough to fill a volume, but we have purposely omitted them from this sketch.

The need of further help from abroad is unquestionably urgent, but it must be intelligently and sympathetically administered. No mission is better qualified by polity, by prestige, or by personality to do this waiting work than that of the American Board. Mold Japan and you will mold the East. Mold the East and you will mold the world.

Every Christian Endeavor Society should have a Mission Study Class

Use **"Sunrise in the Sunrise Kingdom,"** by the well known missionary of the American Board and writer, Rev. JAMES H. DE FOREST, of Sendai, Japan.

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